

REPORT

NATIVE PAPERS IN BENGAL

FOR THE
Week ending the 24th January 1903.

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I.—FOREIGN POLITICS.

THE *Hitavadi* [Calcutta] of the 16th January has the following :—

HITAVADI,
Jan. 16th, 1903.

Indians in South Africa. The Colonial Secretary, Mr. Chamberlain, is visiting the Boer country, where he is receiving addresses, refusing the demands of the Boers in wily language, and proclaiming the greatness of British rule. It will be very unfortunate for India if Mr. Chamberlain has really given the Pretoria merchants the advice he is said to have privately given in reply to their address. He is reported to have said that if the trade and residence of Indians in South Africa prove injurious to the interests of the Englishmen there, the latter may, by law, prohibit the immigration of Indians to that country, taking care only to use the phrase "undesirable immigrants" instead of the word "Asiatics" in their law. If such a law be passed, then even the Indians, whose term of contract has not expired, will be obliged to return to India. The Colonial Secretary has also admitted the necessity of providing severe penalties for any breach of such a law. Oppression of the conquered Indians is increasing under the rule of the new Emperor.

II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Medini Bandhav* [Midnapore] of the 5th January says that on the day

MEDINI BANDHAV,
Jan. 5th, 1903.

A boy hurt by the Assistant District Superintendent of Police in Midnapore town.

of the celebration of the Coronation festivities a school-boy of seven or eight happened to run before the Assistant District Superintendent of Police in Midnapore town. The European officer at once jumped upon him, caught him by the neck, and dragged him a distance of 50 or 60 yards. The boy cried plaintively and was much hurt in the neck. Some time ago this same police officer beat some school-boys on the local football ground, and sprinkled wine on their bodies. The District Magistrate should consider whether such an inconsiderate and reckless young European is worthy of the place he holds.

3. The *Dacca Gazette* [Dacca] of the 12th January learns from the *Tripura*

DACCA GAZETTE,
Jan. 12th, 1903.

Murder with secret shots in the Tippera district.

Hitaishi newspaper that on the 2nd January last one Jahiruddin, an inhabitant of the Muradpur quarter of the Comilla town, was killed by a secret shot. Some time ago Devi Charan Laskar, a rich man inhabiting the village Bhat Kesar near Comilla town, was similarly murdered. Many other such cases have occurred in Comilla town. Cases of murder with secret shots occur in the Chandpur subdivision also. But it is a matter of great regret that the offenders in these cases are seldom traced. The editor warns the District Magistrate against an indiscriminate issue of licenses for keeping guns. It is, however, prayed that innocent people be not deprived of their weapons of self-defence.

4. The *Medini Bandhav* [Midnapore] of the 12th January desires to bring

MEDINI BANDHAV,
Jan. 12th, 1903.

Blackmailing by police constables in Midnapore town.

to the notice of the authorities the blackmailing which is practised by police constables in Midnapore town on carters carrying fire-wood. At the police-station, at the police outpost, and at every *chauk*, and from daybreak to 9 or 10 A. M., these constables take a bundle of firewood from each carter. If a carter refuses to give he is beaten, abused and prosecuted under Act V. In spite of this matter having been long ago brought to the notice of the local authorities in the columns of this paper, the oppression continues. Mr. Luson, the District Magistrate, is the poor man's *ma-bap*. We therefore hope that he will soon put down this oppression.

5. The *Charu Mihir* [Mymensingh] of the 13th January says that on the

CHARU MIHIR,
Jan. 13th, 1903.

A road infested by *budmashes* in the Mymensingh district.

9th January last the carriage of Sarat Sasi Babu, Police Inspector, in which he was travelling from Muktagacha to Mymensingh town, was attacked on the way by two *budmashes*, both of whom were arrested. For a long time the Muktagacha-Mymensingh Road has been infested by *budmashes*. It is hoped that the District Magistrate will find his way to clear it of them.

SRI SRI VISHNU-
PRIYA-O-
ANANDA-BAZAR
PATRIKA,
Jan. 14th, 1903.

6. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 14th January says :—

A boy hurt by the Assistant District Superintendent of Police in Midnapore town.

Our vernacular contemporary of the *Medini Bandhav* says that the Assistant District Superintendent of Police at Midnapore town signalised the local Coronation festivities by hurting a little boy of seven or eight. The boy happened to be running behind the European officer, who was going on horse-back. He at once jumped from his horse, caught the boy by the neck, and flung him off some distance. The boy was much hurt. We hope that the authorities will enquire into the matter.

HITAVADI,
Jan. 16th, 1903.

7. The *Hitavadi* [Calcutta] of the 16th January says that Babu Kshetra

A native clerk assaulted by a European master.

Mohan Datta, an assistant in the firm of Messrs. Bagram and Company of Calcutta, has complained in the Police Court against Mr. A. S. Jordon, proprietor of the firm, to the following effect: Mr. Jordon asked the assistant one day if a certain account, which he had been asked to draw up, was ready. On his replying that there would yet be a slight delay in completing it, Mr. Jordon lost his temper and dealt Kshetra Mohan a blow and a number of slaps on his cheek. The assault drew blood from the complainant's nose and produced cuts on his face.

A summons has been issued against Mr. Jordon and it is feared the case will not come to a speedy end. But is there no means of putting a stop to the assaulting of native clerks by their European masters?

HITAVADI.

8. The same paper has been sorry to learn of the treatment the school-

Ill-treatment of school-boys by the Jalpaiguri police on the Proclamation day.

boys of Dinbazar in Jalpaiguri received at the hands of the police on the day of the Proclamation. In their eagerness to see the reserve police at the tug-of-war, the school-boys pressed forward and came too near the place of performance, and the police, baton in hand, pushed them back. One boy, aged thirteen, shewing disobedience to the police, the police jemadar caught him by the neck and, after making him go round the arena, took him to the District Superintendent of Police. The latter remonstrated with the boy and dismissed him. This pained the school-boys, and they made a representation to the Deputy Commissioner. But he refused to listen to their complaint, and they went home with a heavy heart, declining to partake of any sweets, in spite of the Deputy Commissioner's requesting them to do so.

HITAVADI.

9. Babu Akshay Kumar Mitra, writing in the same paper from Mirjafar's

Abduction of a Uriya boy from a Calcutta street.

Lane in Calcutta, says that at about a quarter before four o'clock on the 5th January last, his brother was coming home by College Square accompanied by a Uriya servant named Sankar and aged 13 or 14. Suddenly some Uriyas appeared, and catching hold of the Uriya boy forced him into a carriage and drove away. A cry was raised for the police, but no policeman appeared. A complaint was also made at the Muchipara thana, but nothing came of it, and the boy has not since been heard of. It is probable that the boy was abducted by cooly recruiters because he had been watched by some Uriyas for some days previous to the occurrence. The Police Commissioner is requested to move in the matter.

HITAVADI.

10. The same paper says that even on the day of the Proclamation the

Police oppression on the Proclamation day.

police were not slow to show their usual insolence and high-handedness, and in some places committed greater oppression than what they usually do. A correspondent writing in another paper says that on that day Pandit Vindhya-swari Pande, zamindar and pleader of Gorukhpur, who was also a member of the local Festivities Committee and took the foremost part in getting them up, was severely beaten by the *kotwal* and the police in the presence of thousands of men. The matter, according to the correspondent, has produced a great sensation in the place. Nothing could be a matter of greater regret than that the police should publicly conduct themselves in such a high-handed manner towards a highly respectable gentleman, who took a prominent part in organising the festivities which were held in commemoration of the Emperor's Coronation, on the very day that the Coronation was being loyally and devoutly celebrated by the people. Alas that those whose duty it is to keep the peace

should themselves break it! On the same day, the Assistant Superintendent of the Midnapore police also made himself notorious by pushing aside a boy with great force from a public street. Will not the authorities and the Police Commission take steps to check such oppressions?

11. A correspondent of the same paper complains of the prevalence of theft and dacoity in the Hooghly district. Within a fortnight three dacoities were committed in village Boragore, only a mile and-a-half from the Boinchee station of the East Indian Railway, and in one of them the dacoits set fire to a house in the presence of twenty or twenty-five policemen. Yet the police could neither apprehend nor trace the offenders in any one of the cases. In the dacoity which was committed in the house of the Head Pandit of the Calcutta Normal School, who is a native of Boragore, valuables worth two thousand rupees were taken away. On the 16th December last there was also a dacoity in Simlagarh near Boinchee. In this case the dacoits mercilessly beat the owner of the house, cut off the breasts of his wife, and assaulted their son and daughter. A dacoity was also, a few days ago, committed in the village Tinne. These repeated dacoities in its neighbourhood have alarmed the residents of Boinchee, which is a rather prosperous village.

The former Inspector of the district, Mr. P. Chatterji, kept the *budmashes* in check, and his transfer seems to have emboldened them.

12. The *Mihir-o-Sudhakar* [Calcutta] of the 16th January says that Babu Jamini Kumar Haldar, Sub-Inspector of the Sadarpur outpost in the Faridpur district, has gained a notoriety by his high-handedness and arbitrary conduct, and makes everybody tremble at his name.

13. The *Basumati* [Calcutta] of the 17th January says that lately there was a most daring dacoity in the house of Babu Bimala Prasad Datta of Bhaita near the Saktigarh station of the East Indian Railway. The dacoits numbered twelve and were all up-country-men. Bimala Babu himself, his brother and his wife were severely wounded by the dacoits, and Bimala Babu has had to go to hospital at Burdwan. A scarf left by one of the dacoits would point to the Railway coolies as the men who committed the crime. At evening on the day after the occurrence the police came to make an investigation, but busied themselves too much with paper work to mind the more important work of tracing the offenders. No steps were also taken to prevent further dacoities in the village. Within a fortnight of the above occurrence, reports of dacoities were received from Memari, Boinchee, Khanyan and other places. Why keep the police at all if it cannot prevent dacoities within a few miles of Calcutta and a stone's throw of a town like Burdwan?

Some days ago there was also a dacoity in Simlagarh within the jurisdiction of the Pandua thana. But not content with this, the dacoits have made it too hot for the residents of all the villages on both sides of the East Indian Railway line. In the village of Boragar alone, for instance, there were four dacoities in the course of a month, and dacoities were also committed in the villages of Golagari, Chinagram and Pal Bangram. At Golagari a Sub-Inspector and a couple of constables opposed the dacoits, but had to go away extremely well thrashed.

The villagers believe that the dacoities are being committed by railway coolies. But the police has not been able to bring the offenders to book in consequence of the indifference of the Railway authorities. It is even said that the police had high words with the latter. That is not as it should be. The Railway authorities should help the police to detect the criminals, and the Government should appoint a detective for the purpose.

14. The *Chinsura Vartavaha* [Chinsura] of the 18th January reports two dacoities in the Hooghly district. One of these was committed on the 5th January in the house of Siv Chandra Karmakar of Balgore in the Haripal thana. Valuables worth one hundred rupees were taken away by the dacoits. A police investigation is going on, but the dacoits have not yet been traced. The other was committed on the 6th January in the house of Nepal

HITAVADI,
Jan. 16th, 1903.

MIHIR-O-SUDHAKAR,
Jan. 16th, 1903.

BASUMATI,
Jan. 17th, 1903.

CHINSURA
VARTAVAHA,
Jan. 18th, 1903.

Adak of Kamtai in Pandua thana. Valuables worth about Rs. 130 were taken away. Some men have been sent up with stolen goods.

If the dacoities that are so frequently taking place in the district are not checked, it will be difficult for the villagers to live in safety.

(b)—Working of the Courts.

CHARU MIHIR,
Jan. 13th, 1903.

15. The *Charu Mihir* [Mymensingh] of the 13th January is sorry at the transfer of Mr. Samman, District Magistrate, from the Mymensingh district. Within a short time he endeared himself to the people of the district by his

Mr. Samman as District Magistrate of Mymensingh.

ability and amiability. One does not always meet with such a Magistrate.

SRI SRI VISHNU-
PRIYA-O-
ANANDA BAZAR
PATRIKA,
Jan. 14th, 1903.

16. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 14th January says:—

The Tilak case and the Bombay Government.

Many mysteries in connection with the Tilak case which is at present pending in Bombay are being slowly revealed. It is now clear that the real plaintiff in the case is not the Tai Maharaj but the Government. It is said that the Government of Bombay has sanctioned Rs. 20,000 for conducting the case and made arrangements for paying the plaintiff's counsel at the rate of Rs. 300 per day. Another fact in this connection is that as soon as Mr. Tilak was prosecuted, the Bombay Government deputed the Superintendent of its detective police to collect evidence of forgery and perjury against him. To many people it is a mystery why Government takes such an active interest in this case. The District Superintendent of Police collects evidence from Poona, Kolapur and Arangabad and reports it. But it is astonishing that, with all his endeavours to do so, counsel for the defence is unable to have this report brought out. This leads many people to think that the evidence contained in the report is in Tilak's favour. However, the conduct of the Bombay Government towards Mr. Tilak has astounded and grieved us.

JYOTI,
Jan. 15th, 1903.

17. The *Jyoti* [Chittagong] of the 15th January says that the release of Jogesh Babu's estate, Chakma Raja's estate, and the late Fazal Ali Khan's estate from the control of the

The General Manager under the Chittagong Court of Wards.

Chittagong Court of Wards has greatly reduced its work; and this reduction of work has necessitated a reduction of the salaries of its General Manager and Assistant Manager by Rs. 80 and Rs. 24 respectively. But in order to keep his own salary of Rs. 400 intact, the General Manager is said to have proposed the abolition of the post of Assistant Manager and the appointment of a few poorly paid *naibs* in his place. Before he entered his present service the General Manager had held no permanent Government post, and when in Noakhali he used to draw Rs. 200 only. It was only when he came to the Chittagong Court of Wards that he began to draw Rs. 400. For such a lucky man it is unjust to try to deprive another of his service. Again, before he joined his present service, the General Manager had no connection with the Chittagong district. He knew nothing of the intricate land-tenure system and revenue system obtaining in Chittagong. Mismanagement consequently occurred under his management in the late Kailas Babu's zamindari. Many irregularities which now-a-days occur in the working of the Court of Wards are also caused by his ignorance. The Assistant Manager is a local man and has a long experience of Court work. His dismissal will therefore be a mistake, and we hope it will be opposed by the Divisional Commissioner.

HITAVADI,
Jan. 16th, 1903.

18. The *Hitavadi* [Calcutta] of the 16th January has received several letters against the doings of the Magistrate of Bogra, to two of which it gives publication. One of them

The Magistrate of Bogra.

says that the Magistrate reads no office papers himself, but gets them read by his clerks and their contents verbally communicated to him. He gets offended if any clerk is unable to do this. The Magistrate is the head of a theatre party which has been formed in the place by the pleaders, mukhtars and the court amla; and an order has been issued to some poor raiyats living in the southern extremity of the town to give up their dwellings without compensation for the purposes of a hall and a garden, in the former of which it is proposed to locate the theatre. The cost of building the hall and laying out the garden will be met from the Coronation Celebration fund.

Every chaukidar of the district was ordered to collect ten rupees for that fund. But, as a matter of fact, the collectors extorted from the poor people, with the help of the police, amounts equivalent to three months', four-and-a-half months', and, in some places, even six months' chaukidari tax. Each collector, therefore, succeeded in realising much more than ten rupees. He, however, deposited only ten rupees, and rendered no account of the remainder. Besides this, subscriptions were separately collected from pleaders, mukhtars, shop-keepers and well-to-do men. Not content even with this, the Magistrate personally visited the mufassal, and at every place visited by him he made the police bring before him the well-to-do people of twenty-five or thirty neighbouring villages and compelled them to pay two hundred, five hundred or even a thousand rupees each. Notwithstanding all these collections, the cost of entertaining school-boys was thrown upon the teachers, who collected subscriptions from the boys themselves and entertained them with the money so collected. The truth is that no one in Bogra will ever forget the *zulm* which was committed on the people in connection with the collection of these subscriptions.

Writing on the same subject, the other correspondent says that it bespeaks no common cleverness on the part of the Magistrate of Bogra that he succeeded in realising, in a small district like his, the large sum of Rs. 32,000, whilst a district like Rajshahi could raise no more than Rs. 4,000. The fact is that in Bogra there was no one, from the rich man to the poor cultivator, who was exempted from the obligation to pay a subscription. But it is rumoured that Bogra has not yet seen the last of such things, and that subscriptions from the Bogra public will yet be raised by another painful means. For the last six months the Magistrate has been touring in the mufassal and trying to collect money for this purpose. The money already collected will, it is said, be devoted to the construction of a town hall, though it ought to be spent on such a useful object as a school for midwives, a leper asylum, or a school of art, or the encouragement of Sanskrit learning by the grant of aids to *tols*. Failing all this, the money might be devoted to the clearing of the jungle on both sides of the Bogra-Sherpur Road. The cleared lands might then be used for agricultural purposes, and the clearing of the jungle would free the town from the depredations of leopards. Would not any of these be a suitable memorial of the Emperor's Coronation? It pains the poor people to see their money squandered on vain amusements when it might be devoted to removing some of the many real wants of the district.

19. The *Rangalaya* [Calcutta] of the 17th January is glad to notice that Mr. P. N. Mukharji, the Municipal Magistrate of Calcutta, is now conducting himself with moderation. Cases are now disposed of by him according to law, and the rates of fines have come down. No oppression is being any more committed on the poor, illiterate rate-payers. This is what is to be expected from Mr. Mukharji, coming as he does of a good Brahman family. He has, no doubt, to do many things to please his masters, but it is not possible for him to shake off the effects of the training which he received as a son of Brahman parents and to be cruel or heartless. May Mr. Mukharji live long! Natives who accept service under the English Government do not certainly thereby sacrifice their manliness. All we ask is that Mr. Mukharji should deal leniently with the poor.

RANGALAYA,
Jan. 17th, 1903.

20. The *Nava Yug* [Calcutta] of the 17th January remarks as follows on Mr. Abdur Rahim's proceedings in the case against the Police Inspector Babu Bijayendralal Mitra:—

Mr. Abdur Rahim, Presidency
Magistrate of Calcutta.

(1) Considering that the accused was a Police Inspector and, as such, a man of position, that the charge against him was still unproved, and that he had not been suspended from office in consequence of the charge, the Magistrate would have shown no disrespect for the law if he had allowed the accused to stand by his pleader.

(2) In cases of complaints of a very grave nature, the law empowers the police to place a person under its custody immediately on receiving a complaint. But the man who is so detained in police custody, if he happens to be discharged, tries to be avenged upon the police for such detention. Such cases against the police are frequently heard of. But we have never seen a

NAVA YUG,
Jan. 17th, 1903.

Magistrate treat a Police Inspector like a common criminal simply because a case of this nature happened to be instituted against him.

(3) While Mr. Abdur Rahim treated the accused like a common criminal in compelling him to stand in the dock, he placed him on a quite different footing when he was asked to transfer the case to another bench, for he then insisted upon the consent of the Inspector's official superiors as an indispensable condition to such transfer.

NAVA YUG,
Jan. 17th, 1903.

21. The same paper points out the mischief that may result from the antipathy of an Honorary Presidency Magistrate against any particular individual, and instances this by a personal occurrence. The editor of this paper happened to incur the displeasure of the Presidency Magistrate, Mr. N. N. Mitra, by pronouncing a certain sentence passed by him as illegal, and he suspects that it was out of regard to the feelings of Mr. Mitra that his Counsel, Mr. J. N. Banerji, and his pleader, Babu Jatindra Mohan Ghosh, left him in the lurch, at a very critical moment, in the defamation case against him.

(d)—Education.

HITAVADI,
Jan. 16th, 1903.

22. The *Hitavadi* [Calcutta] of the 16th January says that now at the beginning of the twentieth century, when the door of high education is going to be closed against the people of India, no attempt is being spared to strike also at the root of primary education in the country, and it is found that village boys in this country will be soon deprived of the privilege of acquiring even a knowledge of reading and writing their mother-tongue. It is said that the Education Department of Assam has issued an order refusing to admit to the Lower Primary examination any boy whose age appears to exceed eleven years and to register his name as a candidate. Can any one say what good or useful propose this rule will serve?

23. A correspondent of the same paper writing from Maulvi Bazar in Sylhet says that three boys from No. 90, Sri Suryya Pathsala, wanted to appear at the last Lower Primary examination at that centre. But one of them, named Devendra Nath Bhattacharyya, was not admitted on the ground of his exceeding the age fixed for the examination. The age of each of the other two boys was supposed to be nine years and-a-half, and they were admitted and allowed to go through the first day's examination. On the second day, however, one of the two boys, whose name is Bipin Chandra Das, found on appearing at the examination room that his ticket was not in its place. The guard, Babu Rames Chandra Gupta, Inspecting Pandit, told him that it would be restored. But a little while after he told the boy that his name not being in the candidates' register, he would not be allowed to go through the examination. The boy was, consequently, expelled from the examination room. It was found on an inspection of the register that in the column in which the candidates' age is written there was an indistinct note of non-attendance against Bipin's name. The candidate, however, was not allowed to re-appear at the examination.

BASUMATI,
Jan. 17th, 1903.

24. The *Basumati* [Calcutta] of the 17th January writes as follows:—
We know that an order about the examination of teachers in English idiom and pronunciation, similar to the one that was lately issued, was issued under Sir Ashley Eden. But the sensible Director of Public Instruction of that time had the good sense to see that the order would prove a dead-letter as, in fact, it did. This order still lies hidden among the records of the Director's office and can be unearthed by a slight search on Mr. Pedler's part. If he cannot find it out himself, the late Personal Assistant, Babu Ambikacharan Bose, will be able to unearth it for him if he only asks him to do so. It is also our belief that the late Inspector of Schools, Presidency Circle, Rai Radhikaprassanna Mukbarji, Bahadur, may help Mr. Pedler in the unearthing of this record.

It would not be difficult to pass an examination in English pronunciation and idiom, for who but a few conscientious youths ever fail to secure a certificate about skill in riding or any other certificate of the kind? But mere success in an examination is no sure guarantee for sound education. In the academy of

the very famous Dutch teacher, Jacotot, European youths of different nationalities used to receive instruction in 18 different languages while he himself did not know even the alphabet of any of these languages except his own.

In no country is there to be found a rigidly uniform idiom and pronunciation in all its parts. To go no further than our own Bengal, we find a wide difference between the idiom and pronunciation prevailing in one part of the country from that prevailing in another. Hear the speech of Calcutta and Comilla one after the other, and you will hardly know that it is one and the same language that you are hearing. In the Bengali publications of Messrs. Macmillan and Company, which have been appointed as text-books by Mr. Pedler, the reader will come across passages which, in consequence of provincial peculiarity, are quite unintelligible to people residing in this part of the country. It is the same in England. There is a wide difference between the speech of York and the speech of Middlesex. There have been many learned Professors in the Presidency College, but very few of them could vie in point of elocution with Captain Ives, a former Professor of History in that College, who used to ridicule the pronunciation of his fellow English Professors in the presence of the students. It is the same even now. There is a wide difference between the pronunciation of the English Professors of the Presidency College and the pronunciation of the Scotch Professors of the Free Church Institution. Nor do all English Professors in the Presidency College pronounce alike.

Indeed, perfect elocution is not a very common accomplishment. In an article contributed by the great actor, Sir Henry Irving, to the *Windsor Magazine* for December last, he says that the number of those who can read poetry and drama properly are very small in England.

But it is not a little strange that while so much stress is laid, clearly for the benefit of the students, on a correct knowledge of idiom and pronunciation on the part of teachers, nothing has been done to ensure that accomplishment to the students. Up to the fifth class of an Entrance School students will read History, Geography, &c., in Bengali. While this arrangement will be an excellent help to the mastering of the subjects themselves, it cannot fail to have a very disastrous effect on the English pronunciation of the students. We can speak to this from our personal experience. We have not yet been able to forget the Bengali geographical names and definitions we learnt in infancy. The English pronunciation of the old students of the Sanskrit College had a distinct odour of Sanskrit about it which it never lost. In fact, a perfect pronunciation of a foreign language is never acquired except in infancy. Such inconsistency on the part of the authorities is extremely annoying to us, and as we are unable to explain it in any other way, we have nothing for it but to impute motives to them.

Having done with pronunciation we shall conclude with a very sage observation on "Babu English" made by a very experienced Bengali educationalist. Even among Englishmen it is not very often that you meet with an English scholar like the late Babu Bhudev Mukhopadhyaya, while very few can boast of an equally wide experience in educational matters. Bhudev Babu used to say:—"Let Englishmen ridicule the English of Bengalis as 'Babu English' if they like. Do not mind it. When you see that 'Babu English' is the current speech of the country, that there is a wide gulf between the English of England and the English of India, that Indian English with a distinct physiognomy of its own has obtained universal currency in this country, then and then alone you may be sure that Indians have learnt English to good purpose, that English will be a permanent speech in the land. You see Englishmen in England laughing at American English as 'Yankee English.' But does this harm the Americans in any way? Does it not rather serve to establish a distinct Yankee English? When it is the same with us, then only shall we have learnt English to some purpose. Strive then to acquire 'Babu English,' for it is 'Babu English' that can be your own English."

25. The *Dacca Prakash* [Dacca] of the 18th January says that during the last two years not a single student of the Dacca College passed the M. A. examination. Dacca

The Dacca College.

College is the only Government College in Eastern Bengal teaching up to the M. A. standard. Such bad results secured by it does not speak well for the educational authorities.

DACCA PRAKASH,
Jan. 18th, 1903.

(c)—Local Self-Government and Municipal Administration.

SRI SRI VISHNU-
PRIYA-O-
ANANDA BASAR
PATRIKA,
Jan. 14th, 1903.

26. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the

A bad tank in the Hooghly district.

14th January complains of the extremely bad condition of the only tank which supplies drinking water to the whole village Jejur under the Haripal thana in the Hooghly district. The growth of aquatic plants has made its water unwholesome. The depth of its water is at present only 4 feet. And as the local cultivators are at present irrigating their potato fields with its water, this depth also will soon disappear. On a petition from the villagers, Mr. W. Botham, Magistrate of Serampore, ordered the tank to be reclaimed. But his order has not yet been carried out. Owing to the use of this bad water cholera and other epidemics make frequent appearance in Jejur village. The villagers have again petitioned Mr. Botham on the subject, and it is hoped that their grievance will be soon removed.

HITAVADI,
Jan. 16th, 1903.

27. An employé of the Burma Medical Department writing in the *Hitavadi*

Leave and holidays in the Burma Medical Department.

[Calcutta] of the 16th January complains that the employés of his department do not get any holidays, not even on Sundays, and are not allowed even such privilege leave as may be due to them. In 1901 the Inspector-General of Civil Hospitals, Burma, issued a circular prohibiting the grant of leave to civil hospital assistants at any time at their pleasure, and saying that leave might be granted them only on urgent necessity and then without pay. This year he has issued another circular entirely stopping for the present all leave to those employés, except on medical certificate signed by a Civil Surgeon. But Civil Surgeons do not give certificates of illness, unless the applicants are maimed or disabled or laid up with some serious illness. All applications for privilege leave are put off with the statement that "the number of applicants being large no leave can be granted at present, but the application will be considered in future." It is easy to see what hardship the practice of the authorities causes to employés who have their home in India and who are naturally anxious to visit their relations at intervals of two or three years.

(g)—Railways and communications, including canals and irrigation.

HITAVADI,
Jan. 16th, 1903

28. A correspondent of the *Hitavadi* [Calcutta] of the 16th January says

A railway complaint.

that for some months fish is being sent by the Bengal-Duars Railway from Dhubri and Saraghât to Bhotmari, Baura, Patrai and other villages, but fish is every day stolen from the bags in which they are sent. Not unoften, also, entire bags of fish disappear in course of transit. On the 19th December last three bags of fish were booked from Dhubri by the fish waggon No. 66 for transmission to Patgram. But nothing arrived at Patgram except an empty fish waggon. The matter has been brought to the notice of the Assistant Superintendent, but no reply has yet been received from him.

NIHAR,
Jan. 20th, 1903.

29. The *Nihar* [Contai] of the 20th January says:—

Messrs. Kilburn and Company's treatment of Saugor pilgrims.

Messrs. Kilburn and Company had, as in the last two years, made arrangements this year also to take pilgrims on the steamers from Jonput to Gangasagar on the occasion of the *Makar Sankranti* festival. A very large number of pilgrims assembled at Jonput two or three days before the festival, and were taken some on board a steamer and others on a flat. But two days passed away and yet the steamer did not start. During these two days the pilgrims on the flat had to go absolutely without food, and those on the steamer had to buy food at fabulous prices. A fee was also levied from the steamer pilgrims every time they had occasion to use the steamer privy. In this strait, the pilgrims demanded a refund of their fare, but most of them got no refund. Only stout and strong men who threatened to lay violent hands on the steamer's officers got their fares returned and were conveyed back in boats to the bank. Some up-countrymen also, excited at the bad treatment they received, were about to fall on the steamer's crew when they were told that the steamer did not start because her rudder was out of order. The steamer at last proceeded to Ganga Sagar on Wednesday evening, and did not therefore arrive at its destination till the proper time for bathing had passed away.

Even then two to three hundred pilgrims remained on the flat, and on their entreating to be sent back to the bank, as they were unable from hunger to wait for the return of the steamer, the officers extorted from them four annas per head and allowed them to go back. No receipt was granted for this sum.

It is hoped the Subdivisional Officer of Contai and the District Magistrate of Midnapore will enquire into the above complaint and see that such a thing does not again happen.

30. A correspondent of the same paper complains that the road from the Ramnagar bungalow to Sagareswar in the Contai subdivision of the Midnapore district has not been repaired since the police outpost at Sagareswar was abolished. The road is full of deep ruts and overgrown with jungle. The portion of the road from Mirgodaganj to Basantapur in the Birkul pargana, lying between Sindurguri *bundh* and Basantapur, has been washed away in many places. These breaches not only cause inconvenience to passengers, but prevent water being kept in the adjoining fields for agricultural purposes.

NIHAR,
Jan. 20th, 1903.

(h)—General.

31. A correspondent of the *Charu Mihir* [Mymensingh] of the 13th January complains of the want of a post-office in the Simla village which is at present within the jurisdiction of the Gopalpur Post Office in the Mymensingh district. The greater part of the income of the Gopalpur Post Office is derived from the Simla village at a distance of 5 or 6 miles from it. It causes great inconvenience to trace and retrace this long distance in order to take delivery of a money-order or to transact other business in the Post Office. The postman attached to the Post Office comes to the village only three times in the week and not even that regularly. Sometimes he delivers one man's letters to another. These irregularities cause great loss to the villagers. The Postal authorities are therefore prayed either to establish a post-office in the village or to make arrangements for a daily delivery of letters, etc., in it.

CHARU MIHIR,
Jan. 13th, 1903.

32. The *Dacca Prakash* [Dacca] of the 18th January complains of the habitual misbehaviour of Krishna Lal De, the postman attached to the Brahmanagan Post Office in the Dacca district, towards the villagers within his jurisdiction. He was once degraded for this offence, and the late Post Master of Brahmanagan twice reported against him. The villagers have more than once petitioned against him. It is a mystery why in spite of all this he is still kept in the service. The attention of the Deputy Postmaster-General at Dacca is drawn to the matter.

DACCA PRAKASH
Jan. 18th, 1903.

IV.—NATIVE STATES.

33. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 14th January speaks in high terms of the generosity of the Maharaja of Kota, who has remitted, on the occasion of the Coronation festivities, the whole of the arrears of rent amounting to fifty lakhs of rupees due to him by his subjects up to the year 1900. The Maharaja's act is a lesson to the Government showing it how to evoke true loyalty and joy in the hearts of the people. The representative of the King-Emperor in India could not say exactly by what act of benevolence His Majesty's Coronation would be marked in India. That will be decided according to the condition of the finances at the end of the year. What wonder that the Government which hesitates ten times to give relief in famine before striking a balance in its finances, will hesitate a hundred times to do an act of kindness and generosity in the middle of a financial year?

SRI SRI VISHNU.
PRIYA-O-
ANANDA BAZAR
PATRIKA,
Jan. 14th, 1903.

VI.—MISCELLANEOUS.

34. The *Sansodhini* [Chittagong] of the 2nd January contains a poem on the Delhi Darbar composed by a Musalman boy.

SANSODHINI
Jan. 2nd, 1903.

PRATINIDHI,
Jan. 10th, 1903.

35. Referring to the honour certificates which were distributed at Comilla on the Proclamation day, the *Pratinidhi* [Comilla] of the 10th January says that the presentation of certificates to Babu Kailas Chandra Datta and Syed Hossain Haidar Chaudhuri was no new honour conferred upon them. Babu Hardayal Nag and Syed Ali Ulla have been honoured because they have rendered service to the public in connection with Municipalities and the District Board. But what claim had Babus Jagabandhu Das and Ram Kanai Guha to honour certificates? If Government wanted to recognise their services as Honorary Magistrates there were other such Magistrates whose claim to recognition was greater. Babu Ananda Chandra Rai has not only been an Honorary Magistrate for a long time, but has rendered an invaluable service to the public by founding and maintaining a College at Comilla. Why was he not honoured? Babu Kali Nath Nandi also is an Honorary Magistrate of about fifteen years' standing and Chairman of a Local Board and a Union Committee, and in every respect richly deserved an honour certificate. But he, too, was passed over. The passing over of Kazi Munshi Reajuddin Ahmad and Babu Ananga Mohan Naha was not also just or proper. The truth is that something else than service done to the public is required to secure an honour certificate.

BIKAS,
Jan. 11th, 1903.

36. The *Bikas* [Barisal] of the 11th January says that on the occasion of the Darbar Mr. Goodburn, the Deputy Post-Deputy Postmaster-General at Dacca, sumptuously feasted the 67 clerks of the local post-office. Although the entertainment did not cost him much, yet it showed the magnanimity of his heart. Many white officials could have profitably followed his example and earned the gratitude of the people at a small expense; but they were too busy extracting money from other people.

BIKAS

37. The same paper is glad at the bestowal of the title C. I. E. on Mr. LeMesurier, lately District Magistrate of Backergunge. None knows Mr. LeMesurier but admires him. The value of titles would be greatly enhanced if they were always conferred on men like him.

BIKAS.

38. The same paper has the following:—
Almost every newspaper in the country strongly objected to the Delhi Darbar, but instead of resenting their criticism, Lord Curzon honoured it with a reply in the Council in the shape of a justification of the Darbar, invited the editors of newspapers to the Darbar, and made every arrangement for their comfort at Delhi. Lord Curzon's magnanimity did not end here. The reader knows that, for want of time, His Excellency did not pay separate visits to the native princes who went to Delhi. But the honour which His Excellency did not accord to the potentates of the land, he accorded to the representatives of the Press. In the midst of all the pomp and pageantry of the Darbar, he did not forget the fourth power in the State. While His Excellency could neglect the opulent princes, he could not neglect the poor editors of newspapers. Is not the visit paid by His Excellency to the camp of the newspaper editors sufficient proof of his regard for the press in this country as the fourth power in the State? On the occasion of his visit to the Press Camp, His Excellency spoke to everybody present, and declared that he was well acquainted with most of the native papers.

We will mention another instance of Lord Curzon's regard for the press. Babu Kaliprasanna Kavyavisarad, editor of the *Hitavadi* newspaper, addressed to His Excellency a representation complaining of the rude behaviour of the European sentries in Delhi towards native gentlemen. On receipt of this, His Excellency at once sent for Kaliprasanna Babu and assured him that a careful enquiry would be made into the matter. All honour to Lord Curzon! The Indians will always remember with grateful hearts the honour which His Lordship is doing to the press.

But look on the other side of the picture. His Excellency says "that the King is desirous that the press should be honoured," and he has honoured the press himself.

Let us now see how the press which the Sovereign himself desires to see honoured, and to which the Viceroy did honour, is treated by the District Officers.

The newspapers of the metropolis discuss large administrative questions and criticise the policy and actions of the Viceroy, while the mufassal papers mainly confine ourselves to a discussion of local affairs and a criticism of the actions of local officers. It is these local officers who are the arbiters of our destinies. For various reasons we do not venture to criticise the actions of these local officers as severely as the Metropolitan Press criticises the actions of the Viceroy, and yet we have to suffer endless harassment. Despite a thousand trenchant criticisms, the Viceroy honours the press, but the local officers resent much milder criticism and try to disgrace and harass the conductors of newspapers at every step.

If there be any one to criticise the actions of the mufassal officers, however mildly, it is the mufassal papers. But so sensitive to criticism have these officers, who are constantly surrounded by flatterers, become, that adverse criticism, however mild, sets them on fire.

We frequently hear that the mufassal papers which find themselves, to their great misfortune, unable to approve of all the actions of the local authorities, are regarded by them with great disfavour. Every now and then do these authorities turn up their nose at them and call them disloyal. It has become a fashion with Anglo-Indians to characterise the conductors of the native press as disloyal. But we fail to understand the meaning of that word as applied to the native press. The words "loyalty" and "disloyalty" can be properly used only in relation to the behaviour of the subject towards his sovereign. Any protest against any action of an officer of the State does not constitute disloyalty, for the officers are not the sovereign. Let that pass. We have shown how the editors of newspapers were honoured by the Viceroy at Delhi. But they received a very different treatment in the mufassal. No newspaper editors were invited to the Darbars at Dacca, Noakhali and Barisal!! The *Dacca Prakash*, which is a newspaper of very long standing and which was honoured with an invitation to Lord Lytton's Delhi Darbar, was not considered fit to be invited to Mr. Savage's Darbar! Of the three Barisal weeklies, not one was invited to the local darbar. So those who are appreciated by the Emperor and honoured by the Viceroy, are neglected by the District Officers. This is possible only in this country.

39. The *Roznama-i-Mukaddas Habul Mateen* [Calcutta] of the 12th January says that the imagination fails to picture all the grand and beautiful scenes which were presented by the Delhi Darbar. It is said that the beauty and grandeur of the Darbar surpassed even those of the Darbar held in London last year. History will connect Lord Curzon's name with the Darbar at Delhi, because it was through his exertions that it turned out such a success.

ROZNAME-I-MUKADDAS
DAS HABUL
MATEEN,
Jan. 12th, 1903.

40. Referring to the bestowal of the title *Maharajadhiraj* on the Maharaja of Burdwan, the *Burdwan Sanjivani* [Burdwan] of the 13th January says that it is no new dignity with which Government has honoured him. The title belongs to the Burdwan *guddi*, and is hereditary. It was no vain title conferred by the English Government on a lackland landlord. Long before the establishment of British rule in Bengal, the head of the Burdwan Raj family owned the title Maharajadhiraj. The Mogul Badshas of Delhi had acquiesced in it, and the English Government never objected to it. Ghanaram, the old epic poet of Bengal, describes Kirtichandra, a ruler of Burdwan, as Maharaja in his famous epic *Sri Dharmamangal*. The practice of conferring a *khelat* on the Maharaja of Burdwan was unknown at the time of Maharaja Mahtapchand, and commenced at the time of Maharaja Athupchand, but the English Government always acknowledged him as a Maharaja, and also added the words "His Highness" to his name and ordered a permanent salute of nine guns in his honour.

BURDWAN
SANJIVANI,
Jan. 13th, 1903.

41. The *Tripura Hitaishi* [Comilla] of the 13th January extols the Viceroy's Art Exhibition speech in Delhi. The call to the Magnates, Chiefs and Princes in India to help their native industry is worthy of every

TRIPURA
HITAISHI,
Jan. 13th, 1903.

Indian's attention. The following words of His Excellency should be written in letters of gold:—

"If Indian art is to continue to flourish or is to be revived, it can only be if Indian Chiefs and aristocracy and people of culture and high degree can undertake to patronise it. So long as they prefer to fill their palaces with flaming Brussels carpets, with Tottenham Court Road furniture, and with cheap Italian mosaics, with French oleographs, with Austrian lustres, and with German tissues and cheap brocades, I fear there is not much hope."

SRI SRI VISHNU-
PRIYA-O-
ANANDA-BAZAR
PATRIKA,
Jan. 14th, 1903.

42. Referring to the lamented death of the Prince of Arcot in Delhi, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 14th January says:—

The Prince of Arcot's death.
The *Madras Mail* says that the Prince's health was indifferent from before. If this is true, why did he come to Delhi? Did he come of his own will? We have also heard that on coming to Delhi his illness greatly increased, and with that aggravated illness he had to attend the Darbar ceremonies. An enquiry is extremely necessary as to whether all this is true. Instances are not wanting to show that Native Princes possess no independence in matters connected with such functions as the Delhi Darbar.

PALLIVASI,
Jan. 14th, 1903.

43. The *Pallivasi* [Kalna] of the 14th January says that with the Rs. 500 which Government placed in the hands of Mr. Foley, the District Magistrate of Burdwan, for the illumination of public buildings under him, the latter had only the public buildings in Burdwan town illuminated. No arrangement was made for the illumination of the subdivisional criminal court-houses, which were therefore left in the dark on the 1st January last. The District Judge and the Postal Superintendent at Burdwan, however, applied portions of the moneys which they received to the illumination of the subdivisional munsifis and the mufassal post-offices. Government should decide who was right, the District Magistrate or the District Judge?

KHULNA,
Jan. 15th, 1903.

44. The *Khulna* [Khulna] of the 15th January says:—

Crores of rupees were spent on the Delhi Darbar festivities and only the Rajas and Maharajas who were invited took part in them. On similar occasions, in the days of Hindu or Musalman supremacy, however, the whole country used to be invited. People would then come to see their Sovereign and present *nazars* to him. And not only were these *nazars* returned to them, but they received remissions of taxes or revenues, or were favoured with valuable presents. On these occasions people used to get their travelling expenses from the Imperial treasury. But the ways of the English Government are different. The Emperor did not come here, and the people consequently got no opportunity to acquire the religious merit accruing from having a look at the Sovereign. Not to speak of receiving invitations, the people had not even some space assigned to them from which to obtain a view of the Delhi town. Invitations were issued to Native Princes, to a few title-holders, and, most reluctantly, to a very small number of newspaper editors. Native Princes and title-holders are the *Sarkar's* favourites and we believe also its counsellors. It was therefore necessary to invite them. It was, however, a greater necessity to invite the representatives of the people. But they were not invited. To hold a Darbar with men who have not the courage or the power to express themselves freely or independently is tantamount to holding a puppet show. His Excellency Lord Curzon had said that many administrative matters would be talked over in Delhi. We now know very well what the matters were to the discussion of which independent men of the above description were invited. Would it not have been a good thing if, casting off prejudice and disregarding evil counsel, His Excellency had invited the Indian National Congress, which met in Ahmedabad on the 23rd December last, and thus mixed and conversed with the highly educated representatives of the people? Lord Curzon is a highly educated man and an eloquent speaker. We are therefore compelled to ask why contrary to the practice of learned men, who love to mix only with learned men, His Excellency loves to mix only with those who are not learned. We see that the learned men of the country are an eyesore to His Excellency. But he cannot be found out from his words. When in his

speeches he utters sweet words with an air of apparent simplicity we are led to think that he will rob even Lord Ripon of the fame he possessed in this country. But no; we can see into everything. Let His Excellency read an account of the grand reception which Babu Surendra Nath Banerji received at Ahmedabad, and say if he, the Lord of India and the representative of the King-Emperor, ever had the good fortune to receive such a tribute of public respect and reverence.

45. The *Sanjivani* [Calcutta] of the 15th January says that on the 6th January last the Lieutenant-Governor of Bengal entertained all the Darbar guests from Bengal with light refreshments in his camp. Everyone present was highly pleased with His Honour's courteous treatment.

An entertainment in the Lieutenant-Governor of Bengal's Camp at Delhi.

SANJIVANI,
Jan. 15th, 1903.

46. The *Hitavadi* [Calcutta] of the 16th January has the following:—

"The secret of the Darbar."

About three years ago, a short biography of the late Viceroy Lord Lytton, written by his daughter, was given to the public. Some of the letters which passed between Lord Lytton and the British Cabinet on the subject of the Imperial Assemblage of 1877 have found a place in this work, and a perusal of the correspondence would enable one to fully and clearly understand the purpose and motive by which English officials are actuated when they decide upon holding costly and gorgeous Darbars in this country. Indeed, in the arguments employed by Lord Lytton in these letters to show the utility of Darbars, there is much about Englishmen's politics which Indians could learn with profit to themselves. That is why we propose to briefly discuss these letters in connection with the Darbar just held at Delhi.

HITAVADI,
Jan. 16th, 1903.

In a letter to the Prime Minister, Mr. Disraeli, Lord Lytton observed in the first place to the following effect:—

The idea entertained by many people that an improvement in the condition of the agricultural classes would lead to the permanence of British rule in India is, in truth, extremely erroneous. The Indian agriculturist has not much to do with any change in the political condition of the country. Nor do the Babus who write seditious articles in the vernacular newspapers occupy a leading or influential position in such matters. All real ascendancy and leadership is enjoyed by the Rajas and Maharajas in the country. However habitual may be the exercise of *zulm* on the part of these Rajas and Maharajas, the whole Indian people will, in the long run, follow their lead and guidance.

These Native Princes were known as the allies of the British Government, and their position as independent rulers was recognised by the Proclamation of 1858. Any alteration of the terms of that Proclamation or violation of the treaties made in the past was indeed no easy task. But the fact that the Native Princes had been recognised as independent rulers became unbearable to English statesmen intoxicated with the wine of imperialism, and as there was nothing in the conduct of those princes which could furnish the British Government with an opportunity for violating the treaties that had been made with them, the advocates of imperialism in England found their position one of extreme and exceptional difficulty. How embarrassing their position had become in regard to the question of the status of the Indian princes will clearly appear from the following extract from one of Lord Lytton's letters to Mr. Disraeli:—

"Here is a great feudal aristocracy which *we cannot get rid of*, which we are avowedly anxious to conciliate and command, but which we have as yet done next to nothing to *rally round the British Crown as its feudal head.*"

Lord Lytton was very much exercised in his mind in devising measures whereby the great authority of the Indian princes might be reduced and placed in complete subordination to the British paramount power. Finding, however, that those princes were passionately fond of pomp and glitter, and that everyone among them was eager to proclaim the superiority of his own family and descent and unable to overcome the fascination of empty titles, that astute Viceroy thus wrote to the Prime Minister:—

"Small favours and marks of honour * * such as an additional gun to their salute, right to a return visit from the Viceroy, or a more honourable

place in the Darbar are quite as highly prized and appreciated as the more substantial benefits (of augmented territory and revenue) conferred in earlier times upon their family by Aurangzeb or Akbar."

Native princes, do you see the kind of certificate which Lord Lytton gave you, and what improper treatment your politeness and courtesy, the merit of being pleased with little, and other good qualities have received at the hands of an English statesman? That in a vast and brilliant celebration like the Delhi Darbar you get nothing better than a few empty titles expressed by a few letters of the alphabet is mainly due to your own silliness and general conduct. Here is another extract from Lord Lytton's letters written twenty years ago at the moment when he was acknowledging your high and leading position:—

"To secure completely, and efficiently to utilise the Indian aristocracy is the important problem before us. I admit that it is not easy of immediate solution. For whilst, on the one hand, we require their cordial and willing allegiance, * * * on the other hand, we cannot certainly give them any increased power independently of our own."

Although the royal message that was read at the Delhi Darbar on the 1st January last before a thousand native princes proclaimed the Emperor's sympathy with, and regard for, them and his loving efforts to promote their welfare, still the Viceroy, Lord Curzon, has plainly told them that "it is difficult to give to them more than they already enjoy, and impossible to add to a security whose inviolability is beyond dispute." Lord Curzon felt no hesitation in proclaiming in clear and explicit terms before lakhs of people what twenty-five years before Lord Lytton had communicated to the Prime Minister of the day in the course of a confidential official letter! What gave the present Viceroy the courage to do so is disclosed in Lord Lytton's letter. Lord Lytton said:—"Fortunately for us, they are easily affected by sentiment and susceptible to the influence of symbols to which facts very inadequately correspond!"

Here, too, one finds the same thing. Reference to the same insurmountable love of the mirage of honours on the part of the Indian princes! Taking advantage of this weakness in their character, English statesmanship has been gradually curtailing all their powers. It was for the attainment of this object that the Imperial Assemblage of 1877 was held by Lord Lytton, while in utter disregard of the interest and welfare of the countless Indian poor, Lord Curzon has just celebrated this magnificent function at Delhi with money which is, as it were, their very life-blood and has thereby caused the senseless native princes of India to entangle themselves in the net of ignorance and folly. By presenting some one among them with a gilded ribbon, awarding a gold or silver medal to another, and granting an additional gun to a third, he has increased their vanity and given them satisfaction, and lacking in foresight and too obtuse to see through these tricks as these Chiefs are, they have permitted themselves to be easily captured. Those that had recognised the British Government as nothing more than their ally, came forward, at the Imperial Assemblage of 1877, to recognise the Queen of England as the Empress of All India.

Thus was the main object of the Delhi Darbar of 1877 attained, while no right or privilege was conferred on the poor people of India who had expected to receive much on the occasion. In spite of the professions of insincere statesmen to the contrary, they cared very little for the crores of the loyal and poor people of this country. That is why they withdrew the net of the Darbar as soon as they found that they had succeeded in capturing the native princes, the real heads, (according to Lord Lytton, the real guides) of the Indian people, while the ignorant masses, though disappointed, beheld with wonder and stupefaction the brilliant illumination which is caused by a burning edifice.

How can we say that the object of Lord Curzon's Darbar was different? How has this Darbar increased the respect and honour enjoyed by those native chiefs who at the Imperial Assemblage of 1877 were decorated with titles, made "Councillors of the Empire," and received return visits from the Viceroy, and who, allies and equals of the British Government though they were, recognised the Sovereign of England as the Empress of India? On the present occasion not only have they been deposed from the high office of "Councillor of the Empire," but they have also been deprived of the right to a return vi sit

from the Viceroy. In spite of their piteous supplications, petitions, representations, agitations, and discussions, the famine-stricken Indians have obtained nothing, while native princes have received, unasked and unsolicited, the peacock feather of titles, increased guns to their salutes, and remission of three years' interest on the loans they had made from the British Government.

We have no wish to impute motives to Government. But if anyone, observing the way in which Lord Curzon is performing his public duties, is led to the foregoing conclusion as regards the object of the present Darbar, is there anybody who can be easily able to prove that that conclusion is wrong and erroneous?

47. The same paper says that at Delhi many complaints were heard against Mr. Ryland, the officer in charge of the Bengal Camp, and on enquiry the writer found every one of the complaints to be well-founded.

Treatment of visitors to the Delhi Darbar.

Remembering Mr. Ryland's rude and insolent treatment of the public, it seems a wonder how the authorities could appoint such a worthless man to such a responsible charge. But the Officiating Lieutenant-Governor himself is Mr. Ryland's patron, and he has earned praise, though guilty of arbitrariness. What an excuse was it that he could not send tickets in time because the higher authorities did not supply them in time! But admitting that he had sufficient excuse for not supplying tickets in time, was it not his own fault that he abused applicants, threw away applications without minding from where they came, and even drove away respectable people like so many dogs? That there was so much discontent in the Bengal Camp was due solely to him.

Many visitors to the Exhibition had to undergo ill-treatment at the entrance. A correspondent complains that he went to the Exhibition on the 2nd January, but was informed that the public would not be admitted that day, which was set apart for a Viceregal visit, though the fact was not notified beforehand. Considering the scale of carriage hire which was charged on the Darbar days, this was surely a great hardship to the public. The next day the correspondent had to pay an entrance fee of Rs. 2. On entering the building, he saw that a large crowd had assembled and that a European military man was lashing it with a cane. It is a wonder that such oppression was possible before the very eyes of the Viceroy, the Duke of Connaught, the Provincial Governors, and other officials.

The correspondent also complains that a soldier one night entered into his camp, which was near the railway station, and attempted to take away a trunk, but did not succeed, and fled, leaving his hat behind. The hat was sent to the railway police, but as there was no likelihood of the man's identification the police did nothing in the matter.

Some European railway passengers poured the contents of a wine bottle over the head of a native editor, drenching his hair.

No one can say how many oppressions and omissions of the nature of those referred to above occurred in Delhi. The writer is very grateful to Government for its endeavour to treat all impartially, but feels sorry for the remissness and foolishness shown by its officers. If the Viceroy does not take some notice of the conduct of those who were guilty of oppression, the latter will be emboldened.

It is true the native costume had to undergo some humiliation and harassment at the railway station as well as in the public streets. But the truth in this case has been much exaggerated by rumour. Notwithstanding that excessive respect was shown to the European costume, the native costume was not always subjected to indignity. And the ill-treatment which people wearing native dress met with always came from the lowest police officers. The writer cannot believe that the higher officials had any hand in such things.

Various rumours are afloat regarding the death of the Prince of Arcot. One rumour has it that, according to the officials, the Prince went to Delhi of his own motion. According to the *Madras Mail* the Prince exposed himself on his journey to Delhi and was attacked with bronchitis, and was returning from that place against the advice of medical men, and died when about to step into the train.

HITAVADI,
Jan. 16th, 1903.

HITAVADI,
Jan. 16th, 1903.

48. The same paper writes:—

The native princesses at the
Delhi Darbar.

We hear that Lady Curzon and the Duchess of Connaught having expressed great eagerness at Delhi to have an interview with the wives of the native chiefs, the latter were informed of this. The princesses enquired if their visits would be returned, but it is not yet known whether any reply was vouchsafed to this enquiry.

The native princesses also expressed the regret that the same respect was not shown to them in the recent Darbar as was shown to them on the occasion of the Darbar that was held during the late Queen-Empress's life-time.

Complaints like these are not creditable to the present British rulers.

If the rumour about the visit be true, then India must congratulate herself that her princesses did not sacrifice their self-respect.

HITAVADI

49. It is rumoured, says the same paper, that the High Court of Calcutta

The Chief Justice of Bengal at
the Delhi Darbar.

was not invited to the recent Delhi Darbar, and that, piqued at this, the High Court Judges did not close the Courts and offices under them on the occasion of the Darbar. Government in return refused to confer any title on any Judges of the Court. Yet the Chief Justice, Sir Francis Maclean, went to Delhi and joined in the festivities which were held there! This looked to many as very unbecoming on the part of the Chief Justice. What has caused greater wonder is that the Chief Justice had the heart to join in the festivities after the treatment he received at the entrance to the Darbar amphitheatre. But the Chief Justice's conduct will not astonish those who remember the Pennell affair.

MIHIR-O-SUDHAKAR,
Jan. 16th, 1903.

50. The *Mihir-o-Sudhakar* [Calcutta] of the 16th January is sorry that

Honour certificates in the
Mymensingh district.

in the Darbar, which was held at Mymensingh on the 1st January, no certificate of honour was conferred on any Musalman. The majority of the population of the Mymensingh district is Musalman, and the place contains a very large number of Musalman zamindars, talukdars, and educated men, who deserved to receive honours from the Government. One fails to see why none of these gentlemen were honoured. The district contains some rich and respectable Musalman zamindars, who have been in receipt of honours from the time of the Musalman rulers. There is Maulvi Wajid Ali Khan Pani, of Karatiya, who is a descendant of Amir Syed Khan Pani and Amir Salim Khan Pani, who distinguished themselves by their services under Akbar and Jehangir, and who were rewarded with the jagirs of Sherpur, Maricha, Bajuhar, and Atia. This gentleman is the owner of a large property and the foremost among the first class zamindars of the district. His house has also been always liberal in public charities. Then there is Syed Nawab Ali Chaudhuri, of Dhanbari, who comes of a very noble family and is a model zamindar by education and character. He has a large income and he is always at the service of the public. The zamindars of Haybatnagar-Jangalbari come of an old and distinguished family and are held in respect by the officials. The Deldwar zamindars also are highly respectable men. Syed Abdul Jubbar Chaudhuri of that place long served with credit as an Honorary Magistrate and as a member of the District Board and received a certificate of honour on the occasion of the assumption of the title of Empress by her late Majesty. Mr. Abu-Ahamad Gaznavi, of Deldwar, is an educated zamindar and comes of a very respectable family. The honouring of some of these zamindars and other deserving Musalmans of the district would have gratified the entire Musalman community of Mymensingh.

MIHIR O-SUDHAKAR.

51. The same paper says that there was a ring of sincerity in the

Proclamation rejoicings.

rejoicings that were held throughout the country on the Proclamation day. Everywhere the people prayed for their Majesties' long life, and in many places worship was held in temples and mosques. Rejoicings were held even in remote villages, which had received no official intimation of the Proclamation. These rejoicings and festivities are unique in the history of India, and they prove beyond doubt the loyalty of the Indians.

52. The same paper is glad to see Pandit Siva Chandra Sarvabhauma,

MINIB-O-SUDHAKAR,
Jan. 16th, 1903.

The New Year's Day honours.

Pandit Rajendra Chandra Sastri, and Babu Haran Chandra Rakshit honoured by Government, but says that the title which would have been most appropriate for Pandit Rajendra Chandra was the title of Mahamahopadhyaya. The Government of India did not do well to confer on him the title of Rai Bahadur. So far as the writer knew, Babu Haran Chandra Rakshit, the translator of Shakespeare's stories from *Lamb's Tales*, was an applicant for a small pension, and the Native Press unanimously supported his application. Will not the title which Government has conferred on Haran Babu embarrass that gentleman, seeing that he is not in well-to-do circumstances?

53. The *Rangpur Vartavaha* [Rangpur] of the 16th January stigmatises the whole affair of feeding the poor in the

RANGPUR
VARTAVAHA,
Jan. 16th, 1903.

Feeding of the poor in Rangpur town.

Rangpur town on the 1st January last as scandalous. More than three thousand poor people gathered from all parts of the district, but the arrangements made for feeding such a large number of poor people were quite inadequate. Only 16 seers of *chhana* were ordered for making sweets, and *dadhi* and *kshir* were omitted. The poor people had come in the hope of getting a good cheer, but they had to go away with tears in their eyes. Such was the nature of the rejoicing which they had on the occasion of the celebration of the King-Emperor's Coronation. A great mistake was first of all made by placing the whole work in the hands of Priya Nath Babu, the head clerk of the local Criminal Court. He proved himself quite unequal to the task. His unfitness was first proved in the quarrel which he and the police picked up with the local students in the presence of Girish Babu, Deputy Magistrate. Had not Kshetra Babu, Superintendent of Police, Girish Babu, and some other gentlemen wisely appeased the students, neither Priya Babu nor the police could have saved the festivities from being a failure. Again, the whole work of feeding the poor was characterised by blunder from the beginning. Christians, Musalmans, and Hindus and people of all castes and creeds were made to sit down to dinner promiscuously. Food was touched by people with shoes on. Many Brahmans and *Bairagis* abstained from eating for fear of losing caste. Ignorant people said that all this was an artifice adopted to make them Christian. Lastly, the quantity of food collected was small beyond measure. Will the District Magistrate kindly publish an account of the number of people who were present, the quantities of the articles of food purchased for the purpose of feeding them, and the amount of money which the whole affair cost?

It is believed that there is still a large balance of the Coronation money in the District Magistrate's hands, for he desired to get up for his *amla* a sumptuous feast and *nautch* and music. Abdul Majid Chaudhury, Khan Bahadur, however, is trying to have the money devoted to the construction of hostels, &c., for Musalman students. And the writer proposes that the money should be spent in such permanent works as laying out orchards for poor people or constructing houses for such as cannot afford to build houses themselves to live in.

54. The *Bangavasi* [Calcutta] of the 17th January makes the following remarks on the New Year's Day honours and the

BANGAVASI,
Jan. 17th, 1903.

The Darbar and the Press.

Delhi Darbar:—

(1) This is the first time that editors of newspapers, as such, have been honoured with titles. Editor Digby had, indeed, received a title, but he did not receive it on the score of his editorship. This year it is the editors of the *Englishman*, the *Madras Mail*, and the *Times of India* who have received honours; and it is hoped in many quarters that the distinctions will in future be conferred on native editors as well. But we implore you, O Lord Curzon, not to fascinate any of the editors of the Native Press with a title. It is indispensable to the welfare of a country that there should exist in it a number of outspoken people who will not shrink from telling unpleasant truths to their Sovereign. In many places the outspoken man does a true friend's work. One who speaks only sweet words is a flatterer, an enemy. Englishmen have given a freedom to the Press which is unknown in Russia, Germany or France. Although the Native Press is always afraid of the sedition law, yet it is doubtful whether the amount of freedom which it still enjoys is enjoyed under any but

the English Government in Europe. For this we are grateful to our Sovereign. Our gratitude to him will be deeper if he does not subdue us with the sweet and intoxicating drug of titles. If any native editor is craving for a Rajaship, we request him to extinguish his desire. True reward lies not in titles, but in deeds well done. Let all editors be gentle, polite, outspoken near their sovereign, and enthusiastic in the cause of the welfare of the country. We hate malicious, libellous, and seditious editors. In short, we have not been happy to see editors of newspapers decorated with honours on the occasion of the Delhi Darbar.

(2) We are at a loss to make out what the Darbar has done for us. We are precisely in the position after, that we were in before, the Darbar. We were as much loyal before as we are after the Darbar. Some people say that the Darbar has increased our loyalty. Let them remember that a full and complete thing can have no increase. How can perfect loyalty be increased? It is wrong to say that there was not perfect loyalty in India before the Darbar, because that would mean that there was a perceptible amount of disloyalty in the country before it. As a matter of fact, we were not disloyal before the Darbar, and we are not disloyal after it.

(3) The Viceroy asked us "to see the Darbar with * * solemnity." But however solemnly we look at it, we fail to discern any good done by it, either to us or to our Sovereign. Before the Darbar India was as much under one sovereign power as it is after it. We were as much dependent and loyal before as we are now. What existed before, exists now, neither enhanced nor reduced. Only for two weeks a huge chorus of merriment rang in the firmament, entertainments cheered guests and visitors, and cries of elephants and horses, and sounds of tinkling coin startled men and filled their ears.

(4) O Viceroy, we shall never forget the honour which you have shown to the native editors. Bless us that we may never swerve from our duty. We pray to God that our devotion to duty may draw to us from every future Viceroy the grace and kindness with which Your Excellency has honoured us.

BASUMATI,
Jan. 17th, 1903.

55. The *Basumati* [Calcutta] of the 17th January gives a brief account of the Viceroy's visit to the native editors' camp at Delhi, together with the talk His Excellency had with individual editors, and says, in reply to His Excellency's request that the native editors should view the Darbar with the same solemnity with which he himself viewed it, that a function with which the Emperor is intimately connected and which His Majesty's representative regards it as his principal duty to perform, cannot, even if it were a very common thing, but be looked upon as extraordinary by loyal people like the native editors.

RANGALAYA,
Jan. 17th, 1903.

56. The *Rangalaya* [Calcutta] of the 17th January has the following:—
We do not like certain portions of the speech just made by Lord Curzon at Gaya. His Excellency said in the course of that speech:—

"At Delhi, which I have just left, there stands one of the venerable monuments of your great ruler of olden times, Asoka, but Asoka in the height of his power never saw such a sight as that from which I am fresh, nor was he ever acclaimed by nations and peoples so numerous and so vast as those which have just celebrated the Coronation of the first Emperor of All India. But, in one respect, a positive identity may be traced across the gulf of more than 2,000 years. For it was the pride of Asoka's administration, just as it is the aspiration of ours, that it was characterised by liberality, toleration, justice, and humanity. His memorials are enduring not because they are inscribed on rock and stone, but because they record the rule of principles that will live as long as the world lives. If our Darbar is to be remembered, and if dominion which it has commemorated is also to endure, it will only be because the same causes have ensured for it a similar destiny."

Now this comparison between the Emperor Asoka on the one hand and the English Emperor and the system of English administration on the other, this belittling of the Emperor Asoka and this magnifying of the Englishman's Darbar, is what we do not like. Asoka was our King, our Emperor, and no comparison is possible between Asoka and Englishmen. Any such comparison wounds our feelings. When Asoka was our Emperor we were a free and

independent people—propagators of learning and wisdom and adored by all in the world; but now when an Englishman is our Emperor we are a subject people, dependent on others, eating food that is given by others, prostrated at the feet of others to render them service and ever miserable. The fact is, any comparison between Asoka and an Englishman must wound our national pride and self-respect, and by making such a comparison the Viceroy has betrayed the fickleness and levity of his disposition as well as petty vanity. Such an exhibition is unbecoming in an official of his rank and position.

57. The same paper writes as follows:—

The condition of the Indians under Musalman and under English rule.

The observation is frequently made that under Musalman rule we enjoyed full meals and lived in ease and comfort, while under English rule, whatever advantages we may possess in other matters, there is great distress in the country arising from scarcity of food and clothing. We believe there is truth in both the statements, as is proved by history and tradition. But in this connection we seem to overlook one point, namely, what, as men, we were under Musalman rule and what, as men, we are now. We seem unable to deal with the question as to whether or no the prevalence of different standards of manliness as well as the religious obligations of man has caused a difference in the sum total of our misery and happiness in these two different periods. On the question whether or no the masses were happier under Musalman rule than they are at the present time, we are unable to make any certain or definite pronouncement; but what may be affirmed with certainty is that under Musalman rule, the respectable middle class, namely, Brahmans, Kayasthas, Vaidyas, and other higher castes, enjoyed a larger measure of ease and competence than what they do now. The point for consideration is whether the enjoyment of such ease and competence was due to the Musalman Government or to any good traits in the character of the people. If it was due solely to the former, then the palm of superiority must be given to the Musalman Government; if to the latter, then without discussing the merits and demerits of the ruling races, we must enquire what has brought about such decadence in the character of the higher classes.

RANGALAYA,
Jan. 17th, 1903.

It is our belief that under Musalman rule we were, in a large measure, good and worthy men, and, though a subject people, knew how to keep our society and homes in a state of vitality. We observed the rites of our religion and practised charity and other social virtues, while luxury and self-delusion were things unknown to us. Under English rule all have been placed on a level of equality. The Raja's son, the Brahman's son, and the pariah's son, all castes and all men have been placed, thanks to the power of wealth, on a footing of equality. A Brahman wears the same dress as a *bunnia*; even a Brahman woman goes about decorated with ornaments much like a princess, and in her pride thinks twice before she sets her feet on the ground. There is not much to distinguish between the scale on which a Brahman holds festivities on the occasion of his son's marriage and that on which such festivities are held by a Subarna Banik on a similar occasion. The remark that a Brahman should do no such thing is very rarely heard to be made nowadays. You are free to dress in any manner you like so long as you have the money to do so. Some say that many wants have been created under English rule. This is not wholly true. There were articles of luxury, costly garments, and ornaments in Musalman times too. They were used by the wealthy. But in Musalman times we had our society in a state of vigour and vitality, and everything was regulated by order and system. At the present time we are lacking in manliness and all social regulations have grown lax. In those days a man's birth and family connections commanded honour and respectability; now it is one's dress that secures those advantages: the prestige of birth has now given place to the prestige of wealth. The right to indulge in luxuries was then regulated by birth and descent; now it is money and the power to spend it that enables even the son of a cooly or a *murdafarash* to drive a carriage and four. That is why we are constrained to say that we are ourselves the cause of our misery: we have ourselves laid the axe at our own feet and thrown hot sand into our eyes, and so it is we that must suffer.

The fact is, under Musalman rule, we knew how a subject people should conduct themselves; that knowledge we have now lost. Happiness as well as sorrow, indeed, everything is ordained by Providence. One who can patiently suffer sorrow may expect to see a change for the better in his condition. Patience is the sole remedy for adversity, and a patient man knows how to struggle with poverty and misfortune. Under Musalman rule we were not afflicted with loss of memory, and we believed that we had mighty possessions in the past of which Musalmans had somehow deprived us by force. And because we were dominated by this belief that we were able to practise self-restraint and became a patient, quiet, and unambitious people. We were content with simple meals, we lived in villages away from the din and bustle of cities and ports, and we devoted our time to the study of the Vedas and the Vedanta. We felt no want of costly costumes or palatial buildings, made our *salaam* to kazis and maulavis, paid our taxes, and, in case of inability to pay, suffered oppression. If an opportunity presented itself we indulged in a little merriment. We could afford to be, and as a matter of fact, were truthful, chaste, and contented. That is why we were happy under Musalman rule.

The degradation of the people that has been caused under English rule by a faulty system of education and discipline ought to be a matter for serious reflection. If one only knew how to live according to the old style, a family could even now be supported on twenty to twenty-five rupees a month; if one only knew how to discharge the duties of a zamindar according to the old style, one could even now succeed in establishing towns and villages and maintaining one's ascendancy in society, and if the old social order could be preserved intact, the Indians might still earn their living without having recourse to service: all difficulties that are connected with social matters, with luxurious living, and with service, would be at an end if we could only become the Hindus that we had been under Musalman rule. Considering the way in which matters are daily growing more and more dangerous, and people bearing the Hindu name have begun to serve Mammon in this land of the Hindus, a dreadful social revolution is likely to occur at no distant date. It behoves every one in the country to forewarn themselves in view of such a calamity.

RANGALAYA,
Jan. 17th, 1903.

58. The same paper writes as follows:—

Why Indians talk politics.

So bad are the times, such is the langour that is swaying society for want of food, that we feel no inclination whatever to talk of politics, but feel a longing to retire to a remote village, where we may live on the simplest food and pass our days in spiritual meditation. Why do we then talk of politics? We shall now try to explain why.

When we first learnt English and became civilised, we did nothing but repeat the cant phrases usual among Englishmen. Whatever Englishmen taught us we learnt. The intoxication brought on by English civilisation is now gone, and we have learnt to distinguish between what is our own and what is not ours. We have now come to understand the English character and English policy and we feel a little hurt, a little irritated, if the English want to amuse us with words that are fit only to delude a child and with coloured rattles. When they do so we feel strongly tempted to give the English distinctly to understand that we are no asses; that we can see through everything; that we who are weak and down-trodden have to look as if we are fools, though we can see everything.

We have another thing to say. During our national existence we have seen, heard and done much, and the English can show us nothing new. But the English do not see this, or they would not seek to divert us with the idle display of a Delhi Darbar. This Delhi Darbar is the only splendid pageant in the annals of the English. It may, therefore, deeply agitate Englishmen and intoxicate them with joy, but it cannot dazzle us. What new thing can they show us who are but parvenus in our eyes? We are, indeed, a fallen and a subject people, we are, indeed, ignorant and superstitious in the eyes of Englishmen; but our national pride still speaks in our every lineament. If the English, therefore, seek to keep trampling upon us, they will have to smart in the heat of our bodies.

The English must still be our disciples in the art of kingship and government. What makes us smile is that the English, who have learnt kingship from us, should seek to give us lessons in that art. We shall never be able to forget that the English came as traders and became rulers by the merest accident. We cannot forget this, and we cannot therefore help smiling at the imperial airs they assume.

The fact is that the English do not know how to treat us properly. They want to treat us as they have treated the uncivilised aborigines of America and the savage tribes of Africa. Only our attitude causes them some hesitation from time to time. Those who belong to the world's oldest race, are the creators of all sciences, and the first teachers of spiritual communion and meditation ought to be treated with some respect. The English sometimes treat us with some consideration, and sometimes treat us with contempt from arrogance. We see this and that is why we talk of politics. If you deprive us of this liberty, if you stop our mouth by putting your hand upon it, we shall then speak our thoughts to our own hearts. If we have been found out by the free utterance that we give to what we feel, it is because we have chosen to be so found out.

59. The *Dacca Prakas* [Dacca] of the 18th January writes as follows:—

DACCA PRAKAS,
Jan. 18th, 1903.

The martial parade by the native princes at Delhi. The potentates of that very India which once held the foremost position in the world for valour and prowess have now lost all heroic pride and glorious recollections of the past and appeared on the stage anxious to obtain applause by the exhibition of gold cannon and jewelled *howda*! Alas! what a change has the whirligig of time brought in! This unique spectacle would be enough to explain to a foreigner why this vast territory is sunk in the depths of degradation. The account that one reads of this parade of troops by the native princes leads one to think as if India was really turned into a vast stage. We do not know whether any one will be able to keep back his tears at the sad thoughts about the future of India that cannot fail to be suggested by the spectacle of the descendant of Sivaji parading troops that look like so many wooden puppets, of the scion of the Gaekwars exhibiting gold and silver cannon, and of the world-renowned Holkar and Sindia exhibiting jewelled elephants and palanquins, and all this with intense self-satisfaction. This, too, is a result of the Delhi Darbar. God alone can say whether the contrast between the extraordinary glory of the British heroes and the child's play of the Indian warriors (!) brought out so strikingly at Delhi will awake the luxurious Indians from their sleep. We say this because India has long lost all the noble feelings that properly constitute humanity.

60. The *Hindi Bangavasi* [Calcutta] of the 19th January says that at

HINDI BANGAVASI,
Jan. 19th, 1903.

Mr. Yusuf on Hindi and Urdu. the last Muhammadan Educational Conference Mr. Muhammad Yusuf, c.s., very appropriately remarked in the course of his speech that the language spoken by the Hindus and the language spoken by the Musalmans of Upper India are one and the same, the only difference between them being that the Musalmans call their language Urdu and write it in the Persian character, whilst the Hindus call it Hindi and write it in the Nagri character. The speaker added that as the Musalmans were accustomed to express their feelings in the language of the Hindus, they ought to write their language also in the character used by that people. Mr. Yusuf has given a piece of good advice to his co-religionists. Will the Musalmans accept it?

URIYA PAPERS.

61. The *Uriya and Navasamvad* [Balasore] of the 22nd December 1902

URIYA AND
NAVASAMVAD,
Dec. 22nd, 1902.

Rain in Orissa.

and the *Samvad Vahika* [Balasore] of the 25th idem state that there was a good shower of rain in some parts of the Balasore district, and that the weather remained foul for some days. The *Utkaldipika* [Cuttack] of the 27th December last makes a similar statement and adds that the rain was injurious to the paddy and mango, but beneficial to the *rabi*.

SAMVAD VAHIKA,
Dec. 25th, 1902.
UTKALDIPIKA,
Dec. 27th, 1902.

UTKALDIPKA.
Dec. 27th, 1902.

62. The *Utkaldipika* [Cuttack] of the 27th December states that fever and cough are prevalent in the Cuttack town. The Jajpur correspondent of the same paper says that fever is also raging at Jajpur.

Health of Cuttack and Jajpur towns.

UTKALDIPKA.

Government's help to Indian students in foreign countries.

63. While admiring the patriotic spirit of the Japanese Government in encouraging and providing young Japanese educated in foreign countries in different arts and sciences at its own expense, the same paper is sorry to observe that the Indian Government, far from bearing the cost of the education of young Indians in foreign countries, is unwilling or unable to provide those who return to India after a successful academical career in foreign universities at their own expense.

UTKALDIPKA.

Payment of salaries and pensions for December last in Cuttack.

64. The same paper regrets that while it was the intention of Government to pay the salaries and pensions of Government officers and pensioners drawing not more than Rs. 100 per month on the 23rd of the last month, the Collector of Cuttack and his assistant, the Treasury Officer, closed transactions at 1 P.M. that day, thereby compelling a large number of pensioners and others to return home disappointed after incurring unnecessary passage expenses.

UTKALDIPKA.

The income of the District Boards in Orissa.

65. Referring to the remark of the Orissa Commissioner in the Annual Report on the District Boards of Orissa, that the interest of the District Boards in public works is growing less and less every day, as proved by the irregular and unsatisfactory attendance of the members of the Boards in Puri and Cuttack, and to the Lieutenant-Governor's inference therefrom that the bad result is due to want of increase in the income of the Boards, the same paper hopes that the recent revaluation of the road cess will add to the income of the Boards, and will thereby encourage their members to act with greater zeal in future, and observes that they should carefully read the remarks of the Commissioner and learn to be more patriotic and public-spirited in future.

UTKALDIPKA.

The Gaekwar's speech at the last Ahmedabad Industrial Exhibition.

66. Referring to the speech of the Maharaja Gaekwar of Baroda at the late Industrial Exhibition, held in connection with the last sitting of the Indian National Congress, the same paper, agreeing in the views of the speaker, remarks that although owing to some untoward circumstances the charge of imitateness against the Indians is true to a certain extent, yet it does not stand to reason to infer therefrom their natural inferiority in conceiving and executing original plans. Every nation is subject to the law of progress, and honest endeavour, backed by the patronage of the ruling authorities, must end in success. The writer also fully endorses the opinion of the President, Mr. Banerjee, that it is wise and profitable in the long run to use indigenous articles of trade in preference to foreign articles.

UTKALDIPKA.

The Superintendent of the Orissa Tributary Mahals' inspection of the Keanjhar State.

67. The same paper gives an appreciative account of the inspection of the Keanjhar State by the Superintendent of the Tributary Mahals, Orissa, and makes special reference to his Uriya speech, delivered at the prize distribution meeting held at the Gupta Rajkumar School, where the students of the Victoria Tol were also present. Mr. Gupta, the Superintendent, was pleased to find that the number of pupils had increased, and that the boys were able to pronounce English words correctly.

SAMVAD VAHIKA.
Dec. 25th, 1902.

Insanitary tanks in the Balasore district.

68. The *Samvad Vahika* [Balasore] of the 25th December 1902 is sorry to state that the insanitary condition of village tanks in the Balasore district is injuriously affecting the health of the village people in that district, and suggests that the example of the Patna Local Board, which is busy filling up useless and repairing useful tanks and clearing jungles within its jurisdiction, may be followed by the local authorities.

SAMVAD VAHIKA.

Manufacture of fireworks in Orissa.

69. The same paper advises the manufacturers of fireworks in Cuttack to proceed to Calcutta and there learn the art with attention and diligence. It appears that the public as also the Government set a high value on

fireworks, as is proved by the great demand for such things during the late Coronation festivities, and though the manufactures of fireworks in Cuttack have suffered by the questionable interference of the local police with the religious ceremonies of the people in that station, that is no reason why those manufacturers who could not visit Delhi should miss the golden opportunity afforded them of inspecting the proposed Calcutta Coronation festivities, of which a display of firework will form an important part.

70. The *Utkaldipika* [Cuttack] of the 3rd January supports the petition of the Princes and people of Ganjam to His Excellency the Viceroy, as published in the *Prajabandhu* of the 24th December last, praying for the transfer of the Uriya-speaking Ganjam district to the Orissa Division of Bengal, and hopes that the Viceroy will grant the petition in consideration of the fact that a united Orissa will not only secure administrative convenience but give a fresh impetus to the aspirations of the rising generation of Uriyas, and thereby conduce to their national development.

UTKALDIPIKA,
Jan. 3rd, 1903.

71. Referring to the decline of the cinnamon trade in Southern India and Ceylon, the same paper supports the view advanced by its contemporary of the *Sanjivani* of Calcutta that the Government ought to patronise this trade as it is patronising the tea trade, especially as many Europeans are interested in its success.

UTKALDIPIKA.

72. All the Uriya papers for the week under report are full of accounts of the celebration of the Coronation festivities in different parts of Orissa, and a bare perusal of their contents leaves the conviction in the mind of the reader that a wave of loyalty, attended with enthusiasm and love, has passed over the entire land, drowning all other feelings of the day for a temporary period, and carrying in rapid torrents the hearts of the Princes and people to the gracious and blissful *Royal Throne*.

ALL THE URIYA
PAPERS.

73. The editor of the *Utkaldipika* compares the Delhi Coronation festivities with those of Cuttack, and observes that the Cuttack Darbar was a Delhi Darbar in miniature. There was an elephant procession in Cuttack as there was one in Delhi, and this procession passed by *Juma Masjid* and through *Chandni Chauka*, as was the case in Delhi. There were many Ruling Chiefs in the Cuttack Darbar as there were in the Delhi Darbar. The editor therefore concludes that the Princes and people of Orissa had all the pleasures and associations of the Delhi Darbar at a less cost and without in any way being exposed to the inclemencies of the Punjab winter.

UTKALDIPIKA.

74. The editor reproduces the Uriya translation of the Royal Proclamation in its columns, and publishes *in extenso* the address which Mr. Gupta, as presiding officer of the Darbar, delivered in the presence of the assembled nobility and gentry. The President carried the whole audience with him when he uttered the following sentences:—"We all join in praying fervently to the Almighty God that the reign of His Imperial Majesty and His August Consort may be a long and prosperous one, and that it may tend further to tighten the bonds that knit the different units of the Empire together and to inspire all his subjects, of whatever race, with a feeling of common interest and common brotherhood."

UTKALDIPIKA.

75. The editor gives a list of the recipients of honours and certificates conferred in honour of the Coronation. The *Uriya and Nava Samvad* [Balasore] of the 7th January is glad that the Raja of Mayurbhanj has been made a Maharaja, and notices with pleasure that the Maharaja was one of the Ruling Chiefs with whom the Viceroy exchanged greetings on His Excellency's arrival at Delhi; and that Raja Baikuntha Nath De Bahadur of Balasore was provided with a seat among the Rajas and Maharajas of Bengal Province to witness the procession at Delhi.

UTKALDIPIKA AND
URIYA AND
NAVASAMVAD,
Jan. 7th, 1903.

76. The *Samvad Vahika* [Balasore] of the 1st January appears in red and in golden characters in honour of the Coronation, and its contents are full of poetry and prose

SAMVAD VAHIKA.
Jan. 1st, 1903.

describing the Coronation in a beautiful style, and instilling loyal and sympathetic sentiments into the minds of its readers in an admirable way.

UTKALDIPKA.

77. Raja Biswanath Deb of Athgur, who is reported to be a Sanskrit scholar, presents the readers of *Utkaldipika* with a nice little Sanskrit poem, written in a chaste style,

A Coronation poem.

describing His Majesty the Emperor and His August Consort seated on the Coronation Throne, in vivid colours and melting pathos.

SAMVAD VAHIKA.

78. The *Samvad Vahika* takes delight in describing the way in which more than one thousand school-boys and girls were treated to sweets by Babu Rajnarain Das of Balasore in honour of the Coronation.

Feasting of students in Balasore town by Babu Rajnarain Das.

UTKALDIPKA,

79. The *Utkaldipika* gives a correct account of the illumination of the Cuttack town on the Coronation day, and is satisfied that the residents of the Cuttack town vied with one another in demonstrating their loyalty to their hearts' content. The Government houses were also well-lighted. The writer forgets not to note that the display of fireworks on the dry bed of the Kathjuri river was very bad and that this was due to the action of the local authorities, who had seriously interfered with the trade of the manufacturers of fireworks in Cuttack.

Illumination and display of fireworks in Cuttack town.

UTKALDIPKA.

80. The presentation of addresses by the Maharaja of Keonjhar and the Orissa Association in valuable caskets in the Cuttack Darbar was appreciated by the general public.

Coronation addresses presented in the Cuttack Darbar.

UTKALDIPKA.

81. The speech of the Viceroy at Delhi is highly spoken of, and attention is drawn to its valuable contents. The papers hope that the Princes and people of India will benefit by a careful and attentive perusal of the speech.

The Viceroy's Darbar speech.

ASSAM PAPERS.

SILCHAR,
Jan. 14th, 1903.

82. The *Silchar* [Silchar] of the 14th January says that a feeling of disappointment has been created among the *mirasdars* of Cachar by the grant of a certificate of honour to Babu Bipin Bihari Laskar, *mirasdar*, to the exclusion of worthier *mirasdars*. There was Babu Ram Kamal Sen of Bikrampur who is noted for his wisdom, wealth and high birth; there was the old and respectable man of Sonabarighat, Munshi Sardar Miya Chaudhuri; and there was also the venerable Muhammad Ali Laskar, well-known for his charity and public spirit. The *mirasdars* are sorry that these men did not receive certificates of honour when Bipin Babu, who is inferior to them in every respect, received one. The editor says that if the *mirasdars* knew the cause of this unfair distinction they would not be sorry. The certificates of honour are at the disposal of the local Deputy Commissioner. Neither the Viceroy nor the Chief Commissioner knows who is a good man or who is a bad man in Cachar. Captain Halliday also, who is the present Deputy Commissioner of Cachar, keeps no information about these matters. He knows only those men who regularly pay him visits and *salaam* him. Bipin Babu is a clever young man and he pays frequent visits to Mr. Halliday. The latter therefore thinks that Bipin Babu is the chief *mirasdar* of Cachar. Besides this Bipin Babu is born of a high family, being the descendant of Mani Ram Laskar, who was a dewan of the Cachar Raj. The *mirasdars* therefore ought not to be angry at his getting the honour.

The editor says that the people of Cachar have been astonished at the grant of a certificate of honour to Babu Kannai Kumar Chand, the Vice-Chairman of the Cachar Municipality. He received a certificate of honour on the occasion of the Diamond Jubilee of the late Queen-Empress. He and his friends and admirers were therefore confident that he would be made a *Fai Bahadur* on the occasion of the Delhi Darbar. They have however been sorely disappointed at his receiving only a certificate of honour.

BENGALI TRANSLATOR'S OFFICE,
The 24th January, 1903.

CHUNDER NATH BOSE,
Bengali Translator.